Identify the Category of Arabicized Noun in Arabic Words

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مستخلص

تحتوي اللغة العربية على أسماء تتشكل عادةً في عملية الاشتقاق. هذا التشكيل هو نتيجة الاشتقاق من الأفعال التي تعتمد على أنماط منتظمة. ومع ذلك، مع مرور الوقت، تلقت الأسماء العربية أسماء إضافية من اللغات الأخرى، وخاصة الإنجليزية، لتكوين أسماء جديدة. وباستخدام المنهج الوصفي النوعي حصلنا على مجموعة من الأسماء المعربة من اللغة الإنجليزية. ليس من السهل التعرف على الأسماء من اللغات الأخرى مثل الأسماء الموجودة. المقالة التالية تشرح ضرورة التعرف على شكل الاسم. من خلال تحديد خصائص الأسماء الموجودة باستخدام هذه الطريقة، يتم الحصول على الأسماء التي لها شكل يمكن التعرف عليه. الأسماء من اللغات الأخرى أو اسم المعرب يمكن أن تكون اسم الجنس ، اسم الجمع، اسم النسبة، اسم مقصور و ممدود. من حيث الشكل، يمكن أن يكون اسما واحدا و مختصرا. تشير هذه النتائج إلى الاسم المعرب الذي لا يستخدم على نطاق واسع في الجمل العربية في الوقت الحاضر.

الكلمات المفتاحية: الكلمات المفتاحية: اسم؛ اسم معرب؛ تعريف الاسم.

Abstract

Arabic has nouns that are typically formed through the isytiqaq process. This formation results from the derivation of verbs based on regular word patterns. However, in the development of the age Arabic nouns have been enriched with additional terms from other languages, especially English to form new nouns. By using qualitative descriptive methods, we grouped Arabicized nouns derived from English. Nouns from other languages are not as easily identifiable as pre-existing Arabic nouns (ism). The following paper explains the importance of identifying the form of these nouns. By comparing the characteristics of existing nouns with this method, nouns with recognizable forms are identified. Nouns from other languages or ism mu'arrab can be classified ism jins, ism jama', ism nisbah, ism maqsur, and ism mamdud. The formation can include both single nouns and acronyms. The findings indicate that Arabicized nouns are not widely used in contemporary Arabic sentences.

Keywords: Noun; Arabicized Noun (ism mu'arrab); Noun Identification

INTRODUCTION

Arabic as a language that is mature in grammar and age is always developing. This development goes hand in hand with the rapid development of the times. Among the developments related to the Arabic language is the use of loan nouns from other languages used in everyday language. In Arabic sentences, the noun *al-mu'arrab* is used in popular writings, scientific journals, and other popular papers. A noun or *ism al-mu'arrab* is a general term for loan nouns from other languages, particularly English, used as part of Arabic. Concepts have been put forward by Arabic experts, for example, Khasarah[1] who has put forward the concept of *mush-thalah* or *ta'rib* by Hilal[2]. For example in the following noun quote.

baktiriy	' bacterial'
al-ilikthiruniya	' electronic'
unkulujiy	' oncology '
al-fairusiy	' viral '

From this quotation, it can be seen that the more Arabicized noun (*al-mu'arrab*) is used in Arabic, the more it will be used for scientific purposes and modern writing. It can be concluded that the highlight of the problem here is how to determine the class of noun words adopted by Arabic grammar for Arabicized nouns (*al-mu'arrab*) from other languages, especially English in a sentence construction. Second, what and how is the determination of an English noun *al-mu'arrab* related to a sentence containing that noun?

Due to the increasing elements of loans with various problems, *al-mu'arrab* is increasingly researching it. Among the things that have been done is Hadi's "Kata dan Istilah Asing dalam Bahasa Arab"[3]. It is said that the Arabization of foreign elements is carried out in several ways, namely translation, absorption, and the formation of new words. Campbell's 'The Distribution of *-at* and *-ah* Endings in Malay Loanwords from Arabic'[4]. The distribution of *-ah* and *-at* endings in Malay and Indonesian can be explained within a general framework that comprises a diachronic and a synchronic element. Diachronically, *-at* words are likely to be older loanwords than *-ah* words. From a synchronic standpoint, there exists in modern Malay an Arabizing tendency, such that items are borrowed virtually unmodified directly from Arabic with the unmarked *-ah* ending. Ola Hafez's "Phonological and Morphological Integration of

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[1]Mamduh Mohammad Khasarah, *Ilmu Al-Musthalah wa Tara'iq Wad`il-Musthalahat fil-Arabiyah* (Darul Fikr, 2013). 12.

[2]Abdul Ghaffar Hameed Hilal, *Al-Arabiya, Khasa' Isuha Wa Sematuha* (Maktabah Wahbah, 2008). 375.

[3]Syamsul. Hadi, 'Kata dan Istilah Asing dalam Bahasa Arab', *Humaniora*, 1995.

[4]Stuart Campbell, 'The Distribution of -at and -Ah Endings in Malay Loanwords from Arabic', *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia*, 152.1 (1996), pp. 23–44, doi:10.1163/22134379-90003017.

Loanwords into Egyptian Arabic"[5] faced with the proliferation of loanwords borrowed and integrated differently by different users and in different communities, many linguists recommend that some system be imposed on both loanword importation and integration. Hadi "Berbagai Ketentuan Baru dalam Ta'rib"[6] will be merged below. Another research result is the writing of Mushait and Anwar "Plural and Gender Inflection of English Loanwords in Colloquial Saudi Arabic"[7]. This study has examined English loanwords in CSA to see how these loanwords are inflected for number and gender and what are the possible factors that may affect this inflection. Van Dam's "Arabic Loanwords in Indonesian Revisited"[8], it should be noted that the /h/ which is very clearly pronounced in Indonesian as *-ah* has little or nothing to do with the Arabic pronunciation of the *tā ' marbūṭah* because it is generally not pronounced in Arabic at the end of a word, although it is present in many dialects. Here are some 'exceptions' in Indonesian in words in which the *tā' marbūṭah* is only written and pronounced /a/. Some Indonesian words end with an -ah that is not based on a tā' marbūṭah but on a hamzah. Darwish wrote "Arabic Loan Words in English Language"[9]. Contact between cultures leads to loaning between languages. Over time, English and Arabic languages were in close contact and some cases the English word is as identical to its Arabic original though others differ in sound or meaning. Hadi "Pembentukan Kata dan Istilah Baru dalam Bahasa Arab Modern"[10] will be merged below. Al-Buainain "Borrowed Words in Qatari Arabic: A Case Study of Knowledge of Meaning and Knowledge of Origin by Qataris"[11]. There is no statistically significant difference between the mean scores of knowledge of word meanings and knowledge of word origins according to gender, job/work, and age. Al-Athwary wrote "The Phonotactic Adaptation of English Loanwords in Arabic"[12]. He said that not only do the speakers of MSA replace the exotic English phonemes with familiar MSA ones, but they also reorganize the way the sounds are arranged to conform to MSA phonotactics. Hadi (1995), (2002), (2017) have the same topic but are

[5]Ola Hafez, 'Phonological and Morphological Integration of Loanwords into Egyptian Arabic', *Égypte/Monde Arabe*, 27–28, 1996, pp. 383–410, doi:10.4000/ema.1958.

[6]Syamsul. Hadi, 'Berbagai Ketentuan Baru dalam Ta'rib', *Humaniora*, XIV (2002).

[7]Saud Mushait and Anwar A. H. Al-Athwary, 'Plural and Gender Inflection of English Loanwords in Colloquial Saudi Arabic', *Arab World English Journal*, 11.3 (2020), pp. 276–93, doi:10.24093/awej/vol11no3.17.

[8]Nikolaos Van Dam, 'Arabic Loanwords in Indonesian Revisited', *Bijdragen Tot de Taal-, Land- En Volkenkunde*, 166.2–3 (2010), pp. 218–43, doi:10.1163/22134379-90003617.

[9]Hosam M. Darwish, 'Arabic Loan Words in English Language.', 20.7 (2015), pp. 105–9, doi:10.9790/0837-2077105109.

[10]Syamsul. Hadi, 'Pembentukan Kata dan Istilah Baru dalam Bahasa Arab Modern', *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahsaaraban*, 4 (2017).

[11]Haifa Al-Buainain, 'Borrowed Words in Qatari Arabic: A Case Study of Knowledge of Meaning and Knowledge of Origin by Qataris', *Arab World Geographer*, 20.2–3 (2017), pp. 183–207.

[12]Anwar Al-Athwary, 'The Phonotactic Adaptation of English Loanwords in Arabic', *Arab World English Journal*, 8.3 (2017), pp. 392–406, doi:10.24093/awej/vol8no3.25.

written hierarchically. The content is that the Arabization of foreign elements is carried out in several ways, namely translation, absorption, and the formation of new words. This presentation utilizes existing rules, namely qiyas, and utilizes existing *wazan* with *Isytiqâq*. All of these works are related to *ism al-mu'arrab*, but not directly related to categorizing nouns.

METHOD

These Arabicized nouns *data* from English in this study were taken from scientific articles published in the popular scientific magazine in Arabic, **Nature**, in use from 2010-2018. Data collected from these sources with the technique of tapping written language by the free listening method[13]. The collected data, only Arabized words, are described morphologically and syntactically if the identification appears in parts that do not show any morphological markers.

Ism al-mu'arrab as a loan noun, in grammar, is very broad in the discussion, ranging from its scope to its massive appearance in the mass media. Among them, Hilal defines "loan" in the scope of Arabic. According to him, the term is divided into two: *ta'rīb* 'Arabization' and *tarjamah* 'translation'. *Ta'rīb* himself in his search of Arabic sources is grouped into *al-mu'arrab* and *ad-dakhīl*. The term *al-mu'arrab* has the same meaning as the term *ta'rīb*.

When viewed from the source of the word, *al-mu'arrab* in Arabic comes from the process of *ta'rīb* and *dakhīl* or *tarjamah*.[14] The term *al-mu'arrab* comes from a general linguistic concept whose original term is *borrowing*[15]. Arabicization refers to phonetic borrowing via transliteration and or transcription. In addition, the opinion from other research is that Arabicization or lexical borrowing (*at-ta'rib*), semantic or pragmatic modification of existing Arabic terms (*al-majaz*), derivation (*al-ishtiqaq*), compounding (*an-naht*), composition (*at-tarkib*).[16] Arabic differs from English in its word formation. Whereas *ism mu'arrab* is mostly from English. English relies heavily on affixation, while Arabic relies on the combination of roots. With the process of combining root words in morphological patterns, then the form appears on the combination of radical consonantal roots (which represent lexical meaning) with morphological patterns (*al-siyagh al-sarfiyya*), which represent functional meaning to create words.[17] The original

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[13]Mahsun, *Metode Penelitian Pahasa, Tahapan Strategi, Metode, dan Tekniknya* (Rajawali Press, 2004).92

[14] Hilal.p. 375

[15] Kees Versteegh, 'Contact and the Development of Arabic', in *The Handbook of Language Contact*, ed. by Raymond Hickey (Blackwell's Publishing, 2013), p. 637.

[16] Rokiah Awang and Ghada Salman, 'Translation and Arabicization Methods of English Scientific and Technical Terms into Arabic', *Arab World English Journal For Translation and Literary Studies*, 1.2 (2017), pp. 92–106, doi:10.24093/awejtls/vol1no2.8.

[17]Jamal Mohamed Giaber, 'Differences in Word Formation between Arabic and English: Implication for Concision in Terminology Translation', *Al-'Arabiyya*, 50 (2017), pp. 53–79 <https://www.jstor.org/stable/26451396>.

word in Arabic is formed into various words with different meanings after the derivation process.[18] The formation of the word *ism al-mu'arrab* was to fulfill the need for vocabulary that did not yet exist. Next, for example in word formation in snack production, the formation processes that are widely used are derivation, affixation, and borrowing.[19] While in clothing vocabularies found many word formations such as back-formation, borrowing, coinage, calque, extension, and bland.[20]

Mu'arrab is the activity of retrieving or transferring speech or words from foreign languages into Arabic. Thus, it can be understood that the noun cannot be treated as a morphological change as in the original noun present in Arabic. With the descriptive method, a noun in Arabic can be recognized morphologically and syntactically. Morphologically, nouns are recognized by their markers by the presence of special noun affixes such as *ta'rif* (definite) markers, dual (*mutsanna*) and plural signifiers, *salim* plural markers for masculine and feminine gender, and *ziadah* markers (addition of letters/characters) for certain nouns.

Noun markers in Arabic syntax are determined by the presence of symbols or markers of the final sound that differ between verbs and nouns and under different conditions and positions. This marker is referred to in Arabic grammar as *i'rāb*, that is, the nominative, accusative, and genetic case. The case markers of *i'rāb* in Arabic terms are *marfū'* for nominative, *manshūb* for accusative, and *majrūr* for genitive [21-22]. The end marker of the noun in the sentence will change, which is generally seen from the change in the final sound if the position in the sentence changes. So for this discussion, it is necessary to involve the position of the function of a noun in the sentence.

In this regard, the identity of the noun *al-mu'arrab* can be identified in its position in the sentence, at the syntactic level it can be decomposed into sentence syntax and clause syntax. Sentence syntax is structurally broken down into three elaboration components, namely sentence functions, sentence constituent word categories, and the role of sentence elements. Verhaar calls syntactic functions to include subjects, predicates, objects, and elements of description[23]. The main function of clauses is a

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[18]Ahmad Rapi, 'The Formation of Word Derivation of Linguistic Study in Arabic Language', *Journal of Literature, Languages and Linguistics*, 16 (2015), pp. 7–11 <https://core.ac.uk/download/pdf/234693118.pdf>.

[19]Tika Fitriyah, Muhammad Afif Amrulloh, and Afif Kholisun Nashoih, 'Word Formation in Arabic: A Morphological Analysis of Egyptian-Produced Snacks', *An Nabighoh*, 25.2 (2023), p. 163, doi:10.32332/an-nabighoh.v25i2.7700.

[20] Darsito Suparno, 'Word Formation of Clothing Vocabularies in Modern Standard Arabic and Egyptian', in *Advances in Social Science, Education and Humanities Research*, 2018, CCCII.

[21]J C E. Watson, 'Arabic as an Introflecting Language', in *Encyclopedia of Language and Linguistics (ELL2)*, ed. by Keith Brown (Elsevier, 2006), p. 433.433

[22]Antoine El-Dahdah, *A Dictionary of Arabic Grammar in Carts and Tables* (Librairie du Liban Publishers, 1989).279

[23]J.W.M. Verhaar, *Asas-Asas Linguistik Umum* (Gadjah Mada University Press, 2012).162

predicate which is usually a verbal word. Categories are broken down into classes of words in sentences, namely nouns, verbs, adjectives, adverbs, adpositions, and other classifications. While roles contain semantic aspects of verb participants such as doers, receivers, experiencers, locatives, instrumentals, and so on[24]. Arabic grammar marks a noun in a sentence by its position as well, whether the noun becomes *mubtada'*, *khabar*, *fa'il*, or *mafa'il*. In this case, from the opinions that have been studied, the category of Arabic nouns includes nouns and adjectives.

RESULT AND DISCUSSION

According to Ad-Dahdah, from the class of nouns (*ism*) which is one of the three groupings of the word class, Arabic nouns are broken down into several more[25]. He divided Arabic nouns into 21 kinds of nouns. The nouns do not always have the same equivalent in other languages. The nouns in question are: *al-mashdar*, *adh-dhamīr*, *ism al-isyārah*, *ism maushūl*, *ism istifhām*, *ism syarth*, *al-kināyah*, *adz-dzarf*, *ism al-fā'il*, *ism maf'ūl*, *ash-shifah al-musyabbahah*, *amtsilatul mubālaghah*, *af'ālut-tafdhīl*, *ism al-makān*, *ism zamān*, *ism al-ālat*, *ism al-alam*, *ism al-jins*, *ism al-adad*, *ism al-fi'l*, and *al-asmā'ul khamsah*.

The noun *al-mu'arrab* has so far not been easy to fit into one of these categories or patterned nouns for grammatical reasons, among which is the difficulty of rejecting nouns by following Arabic *noun wazn*. However, by looking at linguistic phenomena such as the productivity of certain affixes in Arabic grammar, other noun forms will still develop to meet the needs of new vocabulary and adapt to the times. Therefore, the loan noun is a category of nouns whose occurrence must largely be adjusted first to morphologically Arabic nouns.

In terms of taking foreign elements in Arabic, some figures mention it in the discussion *of taulid* (neologism). This discussion is still relatively new in the study of language development, especially Arabic. This term according to KBBI: *kbbi.web.id* is a **neologism** /néological/ that is, a newly formed word or new meaning for an old word used in a language that gives a personal characteristic or for the sake of vocabulary development. Linguists such as Syauqi Dhaif, gave rise to three opinions about this taulid[26]. From Dhaif's explanation, it is stated that first, the opinion of the group they are free to analogize the words of Arabs in terms of science and industry. Second, the group's opinion is that they deviate from the syllogism of Arabic speech, either by inserting some deviations in it as transliterated from classical Arabic, or in general speech, or by placing it as part of the word *murtajal*. Third, the free group makes Arabic from foreign language words.

The formation of borrowings of most of the affixes found is in the form of prefixes and suffixes. There is almost no change for the following prefixes and suffixes: *geo-*, *hydro-*

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[24]Verhaar.165

[25]El-Dahdah.35

[26]Syauqiy Dhaif, *Majma'ul Lugatil- Alrabiyah fi Khamsiina Aman 1934- 1984* (Majma'u Lugatil-Arabiyyah, 1984). 131.

, -ic,- logy, one -, ous -, phobia [27]. From the data found in the media, only certain noun forms appear. In terms of form, it is only a noun (*ism*) or a type of acronym both as a pure noun and as an adjective. These nouns cannot be grouped into patterns derived from the formation of Arabic nouns (*isytiqaq*) in the form of word derivatives of other forms. Most nouns can be identified by their meaning and form which are similar to nouns in the source language. The source language here refers to European languages, especially English, which can be traced from the English dictionary. This is why it cannot be easily classified as a derivative noun as mentioned earlier. Thus, it is necessary to determine related to the syntactic level in other ways. In this case, it can be seen from the case marker in the sentence or the noun marker in the Arabic sentence. In terms of cases in sentences, nouns can generally occupy the positions of *i'rab* sentences, *manshub, marfu',* and *majrur* from various sentence positions. For example, the following quote.

> *Yuzh-hiru <u>al-fiziya'iyun</u> kaifa tu'ats-tsiru tagyyurati l-hqul*
> '<u>Physicists</u> show how change affects fields'

> *Walakinnahum iktasyafu aidhan anna higz yatafakkaku ila <u>futunain</u>*
> 'But they also found that the Higgs decays into <u>two photons</u>'

From this quotation, *al-fiziya'iyun* 'the physicists' is *ism al-mu'arrab* in the form of a plural noun of the gender *muzakkar* (masculine) occupying the position *of marfu'* (nominative) as the subject of the doer with the markers *wau* and *nun*. While the second quote *futunain* 'two photons' is *ism al-mu'arrab* in the form of dual nouns of the *muzakkar* gender occupying *the majrur* (genitive) position due to the presence of *jarr particles* with the markers *ya'* and *nun*. In this way, it can be known the nouns that include *ism al-mu'arrab* in various manuscripts.

Grouping nouns into specific classes in different languages can look at their form and meaning. The shape of nouns can be observed from the formation of nouns in the grammar of the language concerned in terms of sound, while meaning can be observed from the meaning of nouns caused by changes in their shape or sound. For example, the addition of *ya' nisbah* in Arabic, the change of form due to the change in the number of numbers, or the change of form due to the process of acronyms.

From such a grouping stage, the identification of *ism mu'arrab* can be seen from the side of its kind (*anwa'*) or condition (*achwal*)[28], meaning, and other characteristics. *Anwa'* and *achwal* can be included in the form, while the residuals are grouped according to meaning. Most Arabic grammarians do not look at language in terms of variety, but directly at its written form. They may realize that spoken form can be represented by written form so that it can be seen whether word formation is without

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[27]Reima Al-Jarf, 'Lexical Hybridization in Arabic: The Case of Word Formation with Borrowed Affixes', *International Journal of Linguistics, Literature and Translation*, 6.10 (2023), pp. 61–70, doi:10.32996/ijllt.2023.6.10.9.

[28]El-Dahdah. 37.

going through a grammatical process or not. Words whose formation there is a grammatical process can be included in the category of form while those whose formation does not involve grammatical processes or formed from the beginning of use can be included in the group of meanings. Thus forms can mean *ism jam'u*, *ism nisbah*, acronyms, and the presence of *ta'rif markers*. The noun's meaning can be: *ism alam*, *ism al-jins*, *ism maqshur*, *ism manqush*, and *ism mamdud*. This grouping of words in form and meaning occurs in slices because it is seen from different varieties, namely the variety of spoken language and written language. In addition, in Arabic morphology, form and meaning are inseparably linked. However, *ism mu'arrab* can be grouped based on a grouping model that involves the process of word formation.

By taking into account the form, meaning, and signifiers in *ism mu'arrab*, those who fulfill these things belong to the noun class. However, not everything is easily included in the *ism* identity that is already part of the Arabic language. The nouns that arise from such a grouping are as described below.

Form definite nouns (*ma'rifah*)

The definite noun (*ma'rifah*) in Arabic nouns is to refer to certain nouns, both masculine and feminine, both of which can be definite. The marker of the difinitite of this noun is by the addition of the particle /*al-*/ attached to it. However, not all definite nouns begin with this particle. Personal names, conjunctions, persona pronouns, pointing words including the noun *ma'rifah*. *The mu'arrab* belonging to this group is shown in the following example.

al-ikilīnīkiyyah	'clinical'
al-mikrub	'microbe'
rūkīfīllīr	'Rockefeller'
Arjīntīniyyah	'Argentine'

Form indefinite nouns (*nakirah*)

The opposite of the noun *ma'rifah* is the noun *nakirah* which is an indefinite noun. All stand-alone nouns are usually these *nakirah* nouns that appear to have no additional particle definite marker /*al-*/. Nouns that do not have a definitive marker that are not self-names and the like belong to the *nakirah group*. This noun can also be masculine or feminine without having to have a definite marker. For example in the following noun.

baktīriā	'bacteria'
mīkrūb	'microbe'
inzīm	'enzyme'
fusfāt,	'phosphat'
kumbiyutar	'computer'.

Ism jam'i group.

In standard Arabic, plural nouns exist plural *salim* and plural *taksir*. The plural *salim* is related to people so there are *jam'u mudzakkar salim* and *mu'annats salim* which are categorized as something that has a reason. *Jam'u mudzakkar salim* is usually related to people, while *jam'u mu'annats salim* is not always related to people. For mindless objects (*in animate*), the singular form is feminine, when pluralized into the plural *mu'annats salim*. Ya'qub calls the nature for mindless objects of the feminine gender[29]. In addition, foreign nouns, in this case, loan nouns that are not regulated plural, the category includes nominees of the type feminine. This implies that mindless nouns belong to the feminine gender of nouns. For example, the following noun.

brutinat	'proteins'
al-ayunat	'ions'
al-akadimiyīn	'academists'
ad-dibulūmāsiyūn	'diplomats'
al-bīrūqurāthiyyīn	'bureaucrats'

The data is not easy, even difficult to match with the patterns of nouns that already exist in Arabic. However, it can still receive additional plural marker affixes, both for feminine and masculine gender groups.

If the plural *salim* femina will be the plural *mu'annats salim*. Meanwhile, if the masculine plural noun *salim* will become *the plural mudzakkar salim*. For plural, feminine *salim* will have the addition of /-āt/ after the noun. Meanwhile, if the noun is plural masculine *salim*, it will get the addition of morphemes /-ūna/ or /-īna/ depending on whether it is in a nominative position or accusative or genitive. Some of them are:

Aljīnaini	'two genes'
al-akadimiyyīn	'academics'
fīziyā'iyyīn	'the physicists'
ad-dibulūmāsiyyūn	'the diplomats'

Group *ism nisbah*

Ism nisbah according to Al-Khuli is a name attributed to another name with an additional *ya' nisbah* at the back, such as *Falisthiniy* 'Palestinian,' *arabiy* 'Arab' *iraqiy* 'Iraqi'[30]. In everyday use, *ism nisbah* is usually attributed as in the following noun *al-mu'arrab* .

al-magnatiyah	'magnetism'
al-iliktruniyah	' electronic '

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[29]Imil Badi' Ya'qub, *Al-Mu'jam Al-Mufassal fi Al-Jumu'* (Dar Al-kutub- al- Ilmiyah, 2004). 16.

[30]Mohammad Al-Khuli, *A Dictionary of the Linguistics English Arabic, with an Arabic-English Glossary* (Librairie du Liban Publishers, 1982). 240.

rūtīniy	'routine'
al-mīkrūbiyūlūjiy	' microbiologist'
dinamiky	'dynamic'
Al-lībiraliyyah	'liberalism'
al-kalasīkiyyah	'classic'

The addition of *ya' nisbah* to the noun *al-mu'arrab* indicates a noun that means nature. It is known that properties or adjectives belong to the noun group in Arabic. *Nisbah* nouns are marked by the presence of *ya'* behind the noun indicating origin, process, type, profession, and the like. The noun of *nisbah* in Arabic can change the gender from masculine to feminine or vice versa. The following *is-almu'arrab* is pluralized with the masculine plural (*mudzakkar salim*).

al-fīziyā'iyyūn	'the physicists'
iklinīkiyyīn	'clinic staff'
al-bīrūqurāthiyyīn	"the bureaucrats"

The form *mu'arrab* with *ya' nisbah* followed by *ta' marbuthah* is the most easily found in various writings. For example in the following example.

al-mīkirūbiyyah	'microbic'
al-fusfūriyyah	'fluorescent'
Al-lībiraliyyah	'liberalism'
al-kalasīkiyyah	'classic'

The *ism nisbah* becomes a productive form to show certain meanings. For example, it refers to the terms movement, system, condition, tendency or desire, characteristics, and development of other new uses. Such as in *bragmaatiyya*, *aristuqraatiyya*, *istaatikiyya*, *'usuuliyya*, and *insaaniyyah*[31].

Acronym groups

A similar arrangement of acronyms appears in the form of *mansub/nisbah* nouns. Nouns that are similar to acronyms when ending with *ta' marbuthah* in the form of *mansub/nisbah* nouns are feminine gender nouns. For example, in the following acronym arrangement of *ism al-mu'arrab*.

al-kahrumagnathisiyah	'electromagnetism'
hidrukarbunat	'hydrocarbon'
boolitiknīk	'polytechnic'
tsānī uksīd l-karbūn	'carbon dioxide'
al-hydirukarbuniah	'hydrocarbon'
nitrubinzin	'nitrobenzene'

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[31]Jamal Mohamed Giaber Mohamed, 'Productivity of the Arabic Suffix Iyya Implications for Translation and Modernization of Vocabulary', *Arab World English Journal*, 2015, pp. 234–52 <https://awej.org/imageshttps://awej.org/images/AllIssues/Specialissues/Translation4/15.pdf>.

Acronyms are formed from various *wazan* for original verbs in Arabic which are in the form of three or four consonants. In the research results[32], verbs are derived from some loanwords in Arabic. The most productive paradigm using phonotactic rules is CVCCVC followed by CVCCVC with the least for the other 3 quadri-consonantal paradigms. Observations on other data show that does not mean that verbs can be derived from all loanwords in Arabic.

Ism al-mu'arrab has many forms of this acronym for masculine and feminine gender. For example, in the formation of the following acronyms.

al-hīdrūkarbūniah	'hydrocarbon'
nitrūbinzīn	'nitrobenzene'
al-uzūbinzīn	'azo benzene'
tsunā'ī ūksīlūsīfīrin (*bizuksiusifirin*)	'Bizaxiferin'
al-ūnruwa,	UNRWA, United Nations Reliefs and Works Agency
as-sārs,	SARS, Severe acute respiratory syndrome
nāsā,	NASA, National Aeronautics and Space Administration

If we pay attention, these nouns are part of the formation of words that come from languages other than Arabic. Nouns including *ma'rifah* and *nakirah*, nouns that are seen in plural form, and nouns that include *ism nisbah*, are all in the noun group in Arabic. What does not usually appear in Arabic are acronym group nouns even though they are often found in other languages, including English. This form appears in many languages currently in use. Sentences in the language used in ancient times are not easy to find in Arabic. It can be seen that this form also comes from another language and is used to refer to something that was not used in the past. Even if this form is to be used in Arabic, it must be adapted to the phonological conditions of Arabic.

Beyond these forms, *al-mu'arrab* can be seen in terms of its meaning. Among these are *ism al-jins* and *ism al-'alam* which are mostly self-names. Then the nouns that have markers are *alif maqsurah*, *alif manqush*, and *ism mamdud*.

The second grouping concerning meaning can be described as follows.

1. Natural *ism group*, natural *ism* (*ism alam*) according to El-dahdah is a special noun: is that which is specific to one person and not another among the members of the species. Such as the name of the people Khaled-Abdullah regardless of age or gender and the name of the place Beirut[33].

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[32]Reima Al-Jarf, 'Derivation of Verbs from Loanwords in Arabic According to Arabic Derivational Paradigms', *International Journal of Arts and Humanities Studies*, 4.1 (2024), pp. 68–82, doi:10.32996/Ijahs.2024.4.1.9.

[33]El-Dahdah. 71.

Nouns that can be seen in their meaning in *ism al-mu'arrab* there are several groups. Group *ism al-alam*, group *ism alam* is a noun in general in Arabic. This noun is called proper name, proper noun, and name word[34]. This noun refers to personal names, place names, and geographical names (topography) such as river, sea, mountain, country, village, or city and the name of a particular institution.

2. Another part of *ism alam* is *ism jins* which is a noun to refer to something general[35]. *Ism al-jins* group, *ism jins* according to Ad-dahdah is a common name that belongs to each member of the genus and is not specific to just one as the book says[36]. Nouns here indicate arbitrary objects commonly obtained around and to name common things.

al-bitrūl	'petrol'
nitirid	'nitride'
al-barkinsūn	'Parkinson's'
at-tilifiziyūn	'television'
ad-darama	'drama'
rādiyū	'radio'
asy-syambānziy	'shinpanshe'

3. *Isim maqshur*, *ism manqush*, and *ism mamdud* groups. The form of *alif maqshūrah* in *mu'arrab* does not seem to be original to Arabic grammar because the original noun form does end with the vowel /a/ so when written in Arabic transliteration it is pronounced in the form of *alif maqshūrah*. *Mu'arrab* which has the final pattern /a/ is rewritten in Arabic with this form of *alif maqshūrah*. Among those found are as well as the following nouns.

al-mikurūbiyutā	'microbiota'
tirīsfighīnī rābākūliyā	'tresfegeni rabakolia'
Al-balhārasiyā	'bilharzia, schistosomiasis'
al-līstīriyā	'listeria'
al-kūmīdiyā	'comedy'

The ism *maqshur*, *manqus*, and *mamdud* groups are groupings into categories that in Arabic grammar form feminine gender nouns. In this case, gender relates to the intended meaning with its marker. This group is seen in the following excerpt.

al-kimiyā'	'chemistry'
al-fīziyā'	'physics'
al-malariyā	'malaria'
al-infiluinzā	'Influenza'
mīkānīkā	'mechanics'

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[34]Al-Khuli. 230.

[35]Al-Khuli. 21.

[36]El-Dahdah. 71

Nouns in this group can be known in gender when viewed in the use of words in a construction such as the following.

al-infiluinza asy-syadidah	'severe flu'
at-tiknulujiya al-Jadidah	'new technology'
Al-Baktiriya Al-Musabbabah	'causative bacteria'
Al-Alchemy al-chayawiyah	'biochemistry'
al-jugrafiya al-biyulujiyah	'biogeography'

In the quotation above, the marker of the gender feminine in *ta' marbutah* which is an attribute for the noun in the form of the noun *al-mu'arrab*. Thus *ta' marbutah* in *asy-syadidah*, *al-jadidah*, *al-musabbabah*, *al-chayawiyah*, and *al-biyulujiyah* became attributes of the noun *al-mu'arrab* previously each of these words of the feminine gender. The nouns including *ism jins* and *ism alam*, *ism manqush*, *ism maqshur*, and *ism mamdud* are nouns that are commonly found in Arabic. However, various languages have their customs and conditions. So if something like that happens in English and it will be used in Arabic, there will be an adjustment as it occurs. The most obvious adjustments are phonological adjustments that do not affect the meaning. Adjustments that do not affect the meaning are found in the field of phonetics.

What is important is that the appearance of *al-mu'arrab* is juxtaposed with concepts that have been put forward by Arabic linguists. For example, Khasarah has proposed the concept of *mush-thalah* to explain the formation of new words, especially those derived from new elements of foreign languages[37]. The link to consider is word formation from the phonological and morphological sides. Here is one way to identify the nouns that are part of *ism al-mu'arrab*. In his work, Khasarah explores the formation of terms in general, but complete. The concept of term formation (*mush-thalach*) is compared with the development of language in general and applied in Arabic.

Some things to note are that Arabic is not the same as other languages, especially English and other European languages. Differences cover all areas, but those observed here are at the morphological and syntactic level. What was found was that in adjusting the morphological differences on both sides of the noun, phonological adjustments were made towards Arabic, things that already existed in Arabic. It can be seen that in writing English nouns are expressed in the form of nouns or *ism* that already exists in Arabic, such as *ism manqus*, *ism maqshur*, *ism mamdud* in Arabic nouns. By looking at the form and meaning, these nouns can be included in existing noun forms.

In addition, the forms that have been established in Arabic nouns remain the target of new formations, such as the *ism nisbah* which is often found in both masculine and

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[37]Khasarah. 191.

feminine gender. By looking at this, the identity of *ism al-mu'arrab* follows many of the forms that already exist in Arabic.

In the end, it is also necessary to categorize that *ism al-mu'arrab* appeared a long time ago and from various languages that had contact with Arabic. So it needs to be emphasized that *ism al-mu'arrab* here is a process that occurs in modern times as a result of developments time in various fields of life which also emerged as a result of developments in time.

CONCLUSION

Arabic loan nouns including *al-mu'arrab* cannot be easily grouped in the details of existing Arabic nouns. This is partly due to the requirement for the formation of nouns in the form of *isytiqaq* or changes from other words, namely verbs.

In determining the class of nouns adopted by Arabic grammar from a noun *al-mu'arrab* from a foreign language, especially English, in a sentence construction can be seen from its form independently and seen at the syntactic level of its position in a sentence. In morphological review, it can be seen from its form and meaning. Words whose formation there is a grammatical process can be included in the category of form while those whose formation does not involve grammatical processes or formed from the beginning of use can be included in the group of meanings. By looking at the grammatical process can find *ism jam'u*, *ism nisbah*, and acronyms. By looking at the object without morphological processes found *ism alam*, *ism al-jins*, *ism maqshur*, *ism manqush*, and *ism mamdud*.

From the condition of the noun and the method taken to determine the identity of *ism al-mu'arrab*, there is a connection to the determination of a noun *al-mu'arrab* from English in a sentence containing the noun. In this case, it is the position and position of its function in the sentence, whether it can occupy the function of the noun in the sentence or not. Such determinations are still evolving with time relating to the current use of Arabic. This means that Arabic can follow the development of vocabulary from the development of English vocabulary very quickly. This will facilitate the development of science in various fields with the Arabic language.

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